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WHOLE No 893

THE CAPTIVE.

BY L. H. EARLE.

"My bonds accurst," says Love,
 "I cannot burst" says Love,
 "In village, town and plain,
 By stream and rolling main,
 Release I seek in vain,"

Says Love.

"They make my name" says Love,
 "The butt of shame" says Love,
 "Target for every wrong,
 Denied by every tongue,
 I still must suffer long"

Says Love.

"My hands and feet" says Love,
 "With chains discreet" says Love,
 "They guard, as all may see,
 Romance must feigned be,
 And so they call me free"

Says Love.

"But in my dreams" says Love,
 "It ever seems" says Love,
 "My savior giveth ear,
 My freedom draweth near,
 And I am Freedom's seer."

Says Love.

"Who is the Somebody?"

"Somebody gets the surplus wealth that labor produces and does not consume. Who is the Somebody?" Such is the problem recently posited in the editorial columns of the "New York Truth." Substantially the same question has been asked a great many times before, but, as might have been expected, this new form of putting it has created no small hubbub. "Truth's" columns are full of it; other journals are taking it up; clubs are organizing to discuss it; the people are thinking about it; students are pondering over it. For it is a most momentous question. A correct answer to it is unquestionably the first step in the settlement of the appalling problems of poverty, intemperance, ignorance and crime. "Truth," in selecting it as a subject on which to harp and hammer from day to day, shows itself a level-headed, far-sighted newspaper. But, important as it is, it is by no means a difficult question to one who really considers it before giving an answer, though the variety and absurdity of nearly all the replies thus far volunteered certainly tend to give an opposite impression.

What are the ways by which men gain possession of property? Not many. Let us name them: work, gift, discovery, gaming, the various forms of illegal robbery by force or fraud, usury. Can men obtain wealth by any other than one or more of these methods? Clearly, no. Whoever the Somebody may be, then, he must accumulate his riches in one of these ways. We will find him by the process of elimination.

Is the Somebody the laborer? No; at least not as laborer; otherwise the question were absurd. Its premises exclude him.

He gains a bare subsistence by his work; no more. We are searching for his surplus product. He has it not.

Is the Somebody the beggar, the invalid, the cripple, the discoverer, the gambler, the highway robber, the burglar, the defaulter; the pickpocket, or the common swindler? None of these to any extent worth mentioning. The aggregate of wealth absorbed by these classes of our population compared with the vast mass produced is a mere drop in the ocean, unworthy of consideration in studying a fundamental problem in political economy. These people get some wealth, it is true; enough, probably, for their own purposes; but labor can spare them the whole of it, and never know the difference.

Then we have found him. Only the usurer remaining, he must be the Somebody whom we are looking for; he, and none other. But who is the usurer and whence comes his power? There are three kinds of usury: interest on money, rent of lands and houses, and profit in exchange. Whoever is in receipt of any of these is a usurer. And who is not? Scarcely anyone. The Banker is a usurer; the manufacturer is a usurer; the merchant is a usurer; the landlord is a usurer, and the workingman who puts his savings (if he has any) out at interest, or takes rent for his house and lot (if he owns one), or exchanges his labor for more than an equivalent—he, too, is a usurer. The sin of usury is one under which all are included, and for which all are responsible. But all do not benefit by it. The vast majority suffer. Only the chief usurers accumulate: in agricultural and thickly settled countries, the landlords; in industrial and commercial countries, the bankers. Those are the Somebodies who swallow up the surplus wealth.

And where do the Somebodies get their power? From monopoly. Here, as usual, the state is the chief of sinners. Usury rests on two great monopolies—the monopoly of land and the monopoly of credit. Were it not for these, it would disappear. Ground-rent exists only because the state stands by to collect it and to protect land-titles rooted in force or fraud. Otherwise credit would be free to all, and no one could control more than he used. Interest and house-rent exists only because the State grants to a certain class of individuals and corporations the exclusive privilege of using its credit and theirs as a basis for the issuance of circulating currency. Otherwise credit would be free to all, and money, brought under the law of competition, would be issued at cost. Interest and rent gone, competition would leave little or no chance for profit in exchange except in business protected by tariff or patent laws. And there again the State has but to step aside to cause the last vestige of usury to disappear.

The usurer is the Somebody, and the State is the protector. Usury is the serpent gnawing at labor's vitals, and only liberty can detach and kill it. Give laborers their liberty, and they will keep their wealth. As for the Somebody, he, stripped of his power to steal, must either join their ranks or starve.—From *Benj. R. Tucker's "Instead of a Book."*

The Movement in Favor of Ignorance.

BY C. L. JAMES.

I am glad to learn that "later articles in Lucifer's columns" will deal with the questions how to effect "a change of ideals" and "abolition of the old barbaric systems or institutions," though I had an impression that this description would apply to pretty much any article in Lucifer's columns—always excepting those which represent the Movement in Favor of Ignorance (They proposed no change, except backwards, and no abolition of anything except recent inventions). But I submit the new series should not begin by being unjust to the promoters of positive discovery. Why do not men like Havelock Ellis and Lombroso apply the Bertillon measurements to high class criminals? Because the high class criminals, such as Lord Kitchener, Joseph Chamberlain, and Edward VII. won't let them! You know little of their inquiring spirit if you doubt that they would like to apply these and every similar psychological searchlight to the entire human race! And "why be so very careful to take the Bertillon measurements of men and women, boys and girls for petty offenses, such as stealing a ham of bacon or a sack of flour?" You must ask the police that, not the scientists. It is the police who do it; and their answer would be ready. They do it to assist the rich in keeping the poor subject (which is their business), by facilitating identification of those poor who presume to kick. For the scientist, these prison statistics are merely data, which he can get, as he cannot the measurements of Kitchener, Chamberlain, *et al.* If you think Lombroso and his school are not so "impartially, that is really, scientific in their investigations" as to investigate high class crime with such means as they possess, you know very little about them. One of Lombroso's most famous books, "The Man of Genius," is entirely devoted to those the world considers great; he has little to say about the qualities which made them so (this being a well-worn subject); but he gives special attention to their vices, crimes, insane-like traits, diseases, and very particularly all he can learn of their physique. A ponderous work by one of his disciples is devoted to "Collective Crimes"—conspiracy, riot, etc., etc., up to crimes of national magnitude, such as slavery and war; moral that man acting collectively is always at his worst,—the *morale* of a mob, army, nation etc., being determined every time by its oldest lowest element.

The Anarchistic spirit of degeneration-studies can be understood only by those who have read them; but of their Anarchistic effects something may be told. They have got the laws against "unnatural crimes" totally repealed in Italy—cut down to mere regulations against public nuisances, in France. In America, they have brought such penologists as Drahts to favor "dismissal with warning" for all first offenses of a minor sort. The contempt these writers unanimously express for sacred property, politics, common-law jurisprudence, and above all the established sexual code, is extreme, and has this great advantage over other Anarchistic agitation, that it does not appear as the utterance of zealots, but impartial philosophers of the positive school, who never express themselves without facts and figures for everything they say.

When Harry Clinton Goodrich trots out those "statistics the world over" which "prove more deaths by vaccination than where there is none" I promise to give them very particular attention. Meanwhile, I hope he will excuse my saying that I doubt his being able to find the pigeon-hole in which he put them. And while he is looking, I will give him a few figures on which to meditate. The Philadelphia Municipal Hospital for Infectious Diseases, treated 4,777 cases of smallpox between 1870 and 1893. The following is a table of showing the relation of these cases to vaccination:

Class.	Ground of Classification	Cases	Deaths	Percentage fatal.
I.	Not Vaccinated.	1,513	891	58.91.
II.	Said doubtfully to be vaccinated.	249	145	58.10.
III.	Vaccinated in infancy.	2,897	489	17.00.
IV.	Remember vaccination, long ago.	74	15	20.27.
V.	Remember vaccination, long ago.	57	26	45.80.

(Note: These were doubtfully vaccinated after exposure to small-pox).

The ratio of cases to cases, if we call class I., 100; is, in class II., 16 plus a fraction which we'll omit; for simplicity's sake; in class III., it is 12 and a fraction; in class IV., 4 (fraction); in class V., only 3 and a fraction. Compounding these ratios with those of deaths to cases; and omitting fractions, as before; we see the figures, as far as they go, show the chance of death from smallpox in class I. to be more than five times what it is in class II., nearly eighteen times what it is in class III., sixty-eight times what it is in class IV., more than forty-two times what it is in class V. But, in truth, the figures do not do vaccination justice; for the total number of persons in the different classes can be estimated no more closely than this, that, in all civilized countries, class III. is much the largest.

Henry C. Roberts is respectfully informed that I hate to have the editor of Lucifer make himself ridiculous, first because I respect him highly, secondly because whatever tends to set people of ordinary information laughing at him, is an injury to the cause of woman. If he wishes to know further why I fear the publication of the editor's experience as a medical practitioner would have that effect, I refer him to that statement in Lucifer, No. 889, that McKinley was killed by Czolgosz "and the medical doctors." Is the editor of Lucifer aware that twenty years ago a wound through both walls of the stomach would have been certainly fatal in an hour or two? Does he know that McKinley lived a week with such a wound? Is he aware that McKinley's recovery was expected on Wednesday following the Friday when he was shot? Does he know the reason it was expected is that hundreds as badly wounded as McKinley do recover every year? Is he aware that the disappointment of McKinley's physicians is almost unanimously attributed, neither to the nature of the wound nor of the treatment, but to the patient's advanced age and bodily weakness? I cannot believe he does, for that would convict him, not of criticizing the physicians as individuals—neither he nor I can at all judge whether their treatment were the best,—but of a most uncandid sneer at science in general and its recent progress. I must then, believe he does not know all these facts. But that means he does not know as much about medicine and its recent history as any ordinarily careful reader of the newspapers. And one who does not, can only make himself absurd by writing about it—a suggestion which I hope the editor will not take unkindly, since my whole object in making it is to dissuade him from becoming absurd. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."

It may be the mistake of my life to believe in observation and experiment. Perhaps the "progressive hygienists," whose knowledge of the subject dates from the Peloponnesian war; or the Catholic exorcists; or Mrs. Eddy's disciples; or "Indian doctors"; or natural bone-setters, "who never saw the inside of a vivisection hell"; or Seventh Sons of Seventh Sons; are indeed the surgeons and physicians of the future. But I am not in the least afraid. The Movement in Favor of Ignorance causes many deaths. It gives great encouragement to Comstockery and Popery. It makes a few individuals ridiculous, who are capable of better things. But it can no more stop the progress of inductive science now, than it could the motion of the earth in Galileo's time.

Do It Yourself.

You can and you must do your own work.

It makes no difference how convincing the argument nor how fascinating the offer of assistance, there is no power out side of yourself on the earth or in the sky that can infuse into you lasting health or success.

You must evolve your own health and prosperity from the depths of your own consciousness or you will never know the meaning of happiness.

You may find occasional aids along the road. A friend or a stranger may temporarily inspire or relieve you, but unless you take hold of this power and make it an individual working principle, it is of small benefit.—Eleanor Kirke.

JUN 21 1943

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The Determination of Sex, Again.

BY ELMINA D. SLENKER.

Our friend DuBois fails, I think, to understand the reason why the female is the superior animal (see Lucifer No. 889). Nature always aims to produce perfection, consequently evolving a female because it is nearer a master-piece than a male,—the male being an uncompleted female.

Schenk says: "Beginning with silk-worms they produce a preponderance of male moths when ill-fed, and the same with other animals or insects.

"Savage tribes in times of great want show an abnormal increase of males. He proves that sex is regulated by the albuminous feed of the mother, and in forty-one cases in thirty-nine he produced females and two failed because the mothers did not follow the instructions."

We see that while nature strives to produce all females, there are so many hindering causes, that left to her own efforts, there are more failures than successes. Under a proper heredity and correct fostering conditions, every organized existence, flower, bird, animal or human being, would culminate in a female. Nor am I at all sure that the "Crowning Act of Creation" was a female, for in all probability it was so imperfect as to be an arrested development, and consequently a male, and through the course of future evolutions conditions became such that a female was the result.

To produce a male, Schenk had to throw obstacles in the way, and thwart nature's processes, and therefore he never failed if a male was desired, but while "doing his level best" to produce a female there was never a surety of success. It is always easier to grow inferior than superior productions.

We read the natural history of ants and bees, and find that among these busy, intelligent, industrious insects the male performs a very inferior part—indeed, in some cases, it seems as if his sole office was to impregnate the female and then die. Of the male, or drone bee, it is said that only one of a thousand does this, and the rest are entirely useless, and all are finally killed off by the females as parasites upon the industry of the colony. The workers are undeveloped females, each one of whom, if fed in the larva state upon a peculiar food, might have become queens and mothers in full. The eggs laid by an unimpregnated bee are all drone eggs; and finally, when she becomes old and feeble, her eggs are once more drone (male) eggs—worthless and useless! The males of most wild animals are killed off as useless to preserve; one strong, robust specimen being sufficient for a great number of females. Of our domestic animals we preserve mostly females, and so of our fowls. The female flowers are the most long-lived, the male ones only blooming long enough to scatter the impregnating dust, and then withering and dying; while the female nourishes the embryo and matures it, and perfects the seed for future generations.

The female spider spins all the webs—and finally, if annoyed by the male, simply eats him up and goes on with her labors! Even of bedbugs the male is a little spider-like thing, hardly worth destroying or even hating.

Who that loves his mother does not agree with the poet that "a mother is the holiest thing alive." She must lead, guide and instruct, govern, rule and control. In the language of Walt Whitman:

"The threads that were spun are gathered,
The web crosses the warp.
The pattern is systematic.
The preparations have every one been justified.

The guest that was coming, she waited long, she is now housed,
She is one of those who are beautiful and happy.
She is one of those that to look upon and be with is enough."

Asked and Answered.

"Professor," said Miss Gidday, "you've made a study of human nature. Now, at what age would you say the average man of intelligence is most likely to marry?"

"Dotage!" promptly replied Prof. Oldbach.—*Philadelphia Press.*

Defense Against Torture and Murder.

C. L. James is still harping on his old favorite theme, "The Movement in Favor of Ignorance."

It was Josh Billings I think, who said, "It is better not to know so much than to know so much that isn't so;" to which wise aphorism should perhaps be added, it is better not to see so much than to see so much that is brutalizing while adding nothing to useful knowledge.

I have never witnessed a prize-fight, a legalized murder, a battle—in which men shoot and stab and carve each other in the name of patriotism and religion; nor have I ever witnessed the torture and murder by inches of our half-human brothers in the name of medical science, and no bribe that I now think of would ever induce me to witness any of these demoralizing and dehumanizing exhibitions.

If it could be proved that vivisection is necessary to the advancement of medical science, then I would say that only the wisest, most mature, most philosophical and most truly humane of physicians should be subjected to the terrible ordeal of witnessing such experiments. The effects of the dissection of dead bodies, and of necessary surgical operations on living human bodies, is bad enough upon the minds of the young, as is well known; but after having given the subject considerable attention I fail to see that vivisection is ever necessary to the advancement of medical knowledge, and am constrained to believe that Philip G. Peabody of Boston, who has devoted much attention to the matter, is in the right when he says:

"Vivisection is a cowardly, unmanly crime. It has never yet given to the world any discovery of value; it never can, in millions of years, give to the world any discovery of a value at all commensurate with the harm it has done. This harm is not alone the torturing of animals, awful as that is; it is the making wicked and vicious the thousands of men, especially young men, who practice it, and to whom we must, in the presence of illness and death, look for aid and sympathy; also the turning aside of the minds from the legitimate direction of research—directions in which they might possibly find something of real value."

I could quote language equally strong against this Movement in Favor of Cruelty and Murder, from medical doctors themselves, but, as said in my leading article for this week I rely upon the laity for progressive reform, and if Bro. Peabody—who is a faithful friend and paying subscriber of Lucifer—can head a successful revolt against this form of barbarism, as did his fellow townsman—the merchant whose name I now forget—against that other form of barbarism, witch-burning, he will deserve to have his name enrolled as one of the benefactors of his race.

The following testimony in regard to the value of the medical superstition in general, falsely called medical science, from the pen of another distinguished Bostonian, Dr. Oliver Wendell Holmes, is pertinent in this connection:

"The disgrace of medicine has been that colossal system of self-deception, in obedience to which mines have been emptied of their cankered minerals, the entrails of animals taxed for their impurities, the poison bags of reptiles drained of their venom, and all the inconceivable abominations thus obtained thrust down the throats of human beings suffering from some fault of organization, nourishment, or vital stimulation."

"Mankind has been drugged to death, and the world would be better off if the contents of every apothecary shop were emptied into the sea, though the consequences to the fishes would be lamentable."

Having largely exceeded my usual allowance of space for this issue I must close by referring Friend James to the article entitled "The Doctors and the Laity," for answer to his talk in regard to vaccination. As vaccination is now up for discussion and settlement, as it has scarcely ever been before, I shall probably have more to say upon this form of medical superstition next week, and will then answer some other points raised in the article on second page, headed "The Movement in Favor of Ignorance."

M. HARMAN.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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The Doctors and the Laity.

To learn from experience and observation is the art of living.

Not man alone but dumb beasts do this. The horse, for instance, learns from observation, not by the artificial training of a master, to open gates, lay down bars, etc.; that is, learns by observation to adapt himself to his environment.

The Darwinian philosophy of life—development by experience and adaptation to surroundings, has supplanted the old doctrine that man alone reasons. We now know that the reason of man and the instinct of the brute are one and the same.

Instinct may be defined as the unconscious memory—or rather the impressions stored away in the unconscious memory of all past experiences of the RACE or type of animal to which the individual belongs.

TRADITION.

Instinct, then, is closely allied to, if not identical with, what we call tradition; the only difference being that instinct is the result of unconscious or subconscious remembrance of past racial experiences unverified by later and individual knowledge, whereas tradition is the result of CONSCIOUS remembrance of racial experiences not verified by later and more reliable knowledge founded on personal or individual experience.

In conformity with these fundamental premises or postulates, let us briefly consider the object lesson lately forced upon the attention of the so-called civilized world by the act of Leon Czolgosz at Buffalo, New York. In a recent editorial, the writer of these lines said that William McKinley "was killed by Czolgosz and the medical doctors." A little explanation is necessary to right understanding of this statement.

In the first place it would be well to say that our modern institutions, medical, political, religious, etc., are based largely upon an artificial division of mankind into two general classes, the doctors or professionals on the one hand and the laity or non-professionals on the other. The doctors are of three kinds mainly—doctors of medicine, doctors of law (civil law) and doctors of divinity, otherwise called theology.

Each of these classes or divisions of doctors have interests in common, and these interests are more or less antagonistic to the interests, the welfare, of the laity or non-professional masses. Take for example the medical doctors. The interest, the welfare, of the layman is, first of all, good health. But if everybody were well the medical doctor must starve. Said an old man to his nephew just graduated from a medical college:

"Tell me the truth, Bob, once in your life—if you could have your wish, would you choose to have everybody well this coming summer, or would you prefer what is called a sickly season?"

"Honestly then, Uncle, since you put it that way, while it seems hard to say it you will find your answer in the Lord's prayer—'Give us this day our daily bread.' In order that the physician may have bread somebody must be sick!"

In like manner the lawyer and the judge of civil law. It is to the interest of the layman that there should be no quarrels, no thefts, no murders nor crimes of any sort. But where would the lawyer get his fees or the judge his salary if there were no litigation?

So also of the doctor of divinity. It is to the interest of the layman that there should be no sins, no vices, no wickedness and no misery consequent upon these; but who would be willing to pay the salary of the "minister" if there were no sinners—no drunkards, no gamblers, no prostitutes, no liars, no swearers, etc? In order that the doctor of souls should have bread there must be sinners—souls that need physic.

...

Such being the natural antagonism between the interests of the doctors, the professionals, and the interests of the laymen, the common masses, it is to be expected that the first care of the doctor is to see that there is a demand, a necessity, for his profession. Without such demand the supply would be useless.

The medical doctor, for instance, must convince the people that they cannot get well when sick without his assistance. To convince them of this he must make the healing art as mysterious as possible, so that none but a professional can know how to treat the sick. To make the healing art mysterious and difficult a foreign and dead language is used; much stress being laid also upon the knowledge to be gained in colleges, attendance upon which is beyond the reach of the common people, especially knowledge gained in foreign medical colleges; also upon knowledge to be gained from the reading of foreign authors and especially ANCIENT authors.

...

All these things—the mystery, the deference to precedent, the honor given to ancient and foreign authority, naturally and inevitably cause the medical profession to lean toward and upon TRADITION more than upon the discoveries of modern experimenters.

This was well illustrated in medical treatment of William McKinley. The surgeons had probably done their part fairly well. Accidental but well known cases such as that of Alexis St. Martin, more than half a century ago, had shown the doctors that a large hole in the stomach (a badly neglected gun-shot wound) is not necessarily fatal. In McKinley's case the bullet holes were small and the stomach nearly empty, making it a comparatively easy matter for an IMMEDIATE operation to close the wounds and put the patient on the road to rapid recovery. The daily bulletins of the surgeons testified to his excellent bodily

condition, predicting that their patient would be at his office before the lapse of many weeks.

And such prediction, without reasonable doubt, would have been the history of this famous case if the work of the surgeon had not been defeated by that of the medical doctor. But then as now, the honor, the dignity, the prestige, the mystery, the reverential awe that should ever shield the profession from the comprehension of the vulgar multitude could not, must not, allow McKinley to get well without medicine—without the administration of the traditional drugs with Latin names, MERCURY and DIGITALIS. To permit the distinguished patient to recover without poisons of some sort would be treason to doctorcraft, whose very existence depends upon the ignorance of the masses, coupled with their superstitious reverence for the learning necessary to administer deadly poisons with healing effect.

But this was not all. The robust constitution and splendid health of the patient—as testified by the doctors themselves—might have withstood the shock of the pistol balls and the scarcely less deadly drug, had it not been for the work of another superstitious tradition, namely, that a strong man recovering from wounds must have nourishment, must have solid food, or he will die of starvation within a very short time. In cases such as that of McKinley, as experience shows, no nourishment AT ALL is needed—except that which has been stored away in the bodily tissues for emergencies when the citadel of life is invaded—not until the breach in the castle walls has been sufficiently repaired to allow a part of the vital forces to be detailed to the work of digestion and assimilation of food.

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In the similar case of Garfield it was the criminal blundering of both surgeons and medical doctors that killed the patient, or rather that prevented his recovery from the nearly fatal ball of Guiteau's pistol. The repeated searchings for the ball prevented the "healing by first intention," and the administration of alcoholic stimulants instead of assisting the heart to do its work, hastened its final collapse.

DOCTORS OF LAW.

If, in the McKinley case, the doctors of medicine showed their devotion to the traditions of their craft the same can be truthfully said of the doctors of law.

If evolutionary investigations have proved anything, and if the experiences of the ages is worth anything, it has been conclusively proved to all minds open to rational conviction that punishment for crime is unscientific, irrational, inefficient—or rather that it defeats its own object. That crime is the result of ignorance, of bad heredity or of unfortunate environment, or of a combination of two or more of these causes, and that therefore both praise and blame are irrational, unscientific. That it would be quite as rational to punish a man for being sick, lame or otherwise unsound (insane) physically as it would be to punish him for the commission of crime—an act which shows him to be mentally sick (insane), mentally lame, else so ignorant as to render him irresponsible.

Regardless of all the discoveries of scientific investigators, blind to the teachings of all time which show that the fear of death does not prevent killing, the law doctors in the McKinley case showed that they had not got beyond the traditions of their craft—the primeval barbaric law which says, "Whoso sheddeth man's blood, by man shall his blood be shed."

DOCTORS OF DIVINITY.

And so likewise the doctors of theology, in their treat-

ment of the Czolgosz-McKinley case. They too, as well as the doctors of medicine and of law showed their adherence to old-time tradition instead of the teachings of modern science. They too were loud if not brutal and savage in their demands for the punishment of Czolgosz. They, too, still believe in punishment as a cure for crime. With the lawyers they demand the LEX TALIONIS, the law of retaliation or revenge.

Their text book of theologic traditions says. "And these shall go away into everlasting punishment"—Matt. xxv. 46; also "the fearful and unbelieving, and the abominable and murderers, and whoremongers and sorcerers and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death"—Rev. xxi, 8, together with much more of like tenor.

These "Reverend" gentlemen hastened to show to the world that they had more confidence in their collection of crude traditions of an obscure, non-progressive, ignorant, undeveloped and barbaric people than they have in the deductions of reason, of modern science and of larger human experience.

True to their "Bible" training and true to the customs of the Christian church when in power, they demanded that Czolgosz be burned to death in the "electric chair"—instead of the old fashioned and unscientific fire of fagots and turpentine—as a preparation for eternal burning in the next world.

THE REMEDY.

This article is already too long, but it will be very incomplete without some attempt at suggesting a better way than dependence upon our tradition-ruled doctors—of medicine, law and theology. Briefly as possible I would say that progress must come—if it comes at all—from the laity and not from the professional doctors, teachers or leaders. A careful examination of history will show as I think, that all real humanitarian progress has come from the laity, the common people, and not from the professional doctors.

For instance: The strong-hold of the persecutions against "witches" so-called was the Bible tradition or command: "Thou shalt not permit a witch to live." Medical doctors believed in witchcraft. Sir Matthew Hale, to this day a leading authority with lawyers, English and American, believed in laws against witchcraft. John Wesley, the founder of Methodism, said that to deny belief in witchcraft was to deny the Bible. Jonathan Edwards, the chief Presbyterian authority in this country, was a leader in the New England witch-burning craze. Millions were burned, hanged, drowned and otherwise put to painful deaths in obedience to this Bible-enforced superstition, and we would be today, perhaps, burning "spirit mediums" as witches if a revolt against witch-burning had not come from the laity. It was a merchant of Boston, not a professional doctor of any sort, that led the revolt that put an end to witch-burning in this country.

In like manner the revolt against the African slave trade. While the doctors of law and medicine almost without exception, and especially the clergy, were arrayed on the side of the slave-trader and the slave-driver the revolt against this relic of barbarism was led by the non-professional Quakers and by such laymen and laywomen as Mrs. Foster, Harriet Beecher Stowe, Wendell Phillips and William Lloyd Garrison.

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Looking for causes, it is not hard to see why the learned professions take sides with the enemies of freedom and

justice. The learned professions are naturally clannish, exclusive, power-loving, hence it is to be expected that they would ally themselves with the purse-holders of the race—the rich, the aristocratic, and especially with the law-making and law-executing members of the body-politic. On the principle that self-preservation is the first law of nature we can expect nothing else than that the learned doctors should be conservative of the old and established, and that they should oppose radical innovations of all sorts, especially such innovations as would deprive them of their own traditional power and privileges.

The tendency of the three "learned professions" being to combine for the preservation of their traditional privileges the only way by which the laity can secure justice and equality of rights is to combine against the professionals. One of the immediately important needs of such combination is the assault on personal liberty by means of

COMPULSORY VACCINATION LAWS.

The ages-old fight for religious liberty is not yet won, as witness the Sunday laws and the compulsory taxation laws for the support of churches, etc., yet in most respects the laity have compelled the law-makers to respect the right of each to be his own priest, the right of each to freedom of religious conscience. We are not now obliged in Illinois to confess belief in a god in order to be a competent juror, or witness in court, as was the case in some states till very recently, but we are still obliged to have our children's blood poisoned by vaccine PUS, in order to have them admitted to equal participation in the public school.

This is a case of combination between the law doctors and the medical doctors for the benefit of the latter fraternity. One of the medical superstitions is that disease can be cured or prevented by introducing a poison into the blood, through the stomach or by injection into the veins. Law doctors have turned over the care of the bodies of the laity to the medical doctors, as in former times they gave to the doctors of divinity the care of their souls. As a prevention of the contagious disorder called smallpox children must now be inoculated with cowpox or vaccine virus, the penalty for non-compliance being deprivation of the privileges of the State Socialistic public school. The following "special telegram" informs us that a revolt against compulsory vaccination has been begun in New Jersey. The dispatch is headed

VACCINATION CAUSES DEATH.

Camden, N. J., Nov. 18:—The latest victim of tetanus resulting from vaccination is William Bauer of East Camden, who died in terrible agony. Aroused by the eight recent deaths from this cause, the physicians will make an investigation.

The school board will be asked to repeal the order for compulsory vaccination, as parents are withdrawing their children from school to avoid its danger. The parents declare that their children shall not be submitted to the danger of tetanus and the authorities threaten action under the compulsory school law.

Smallpox has resulted in but one fatality, while tetanus, developing as the direct result of inoculation with the virus, has already claimed eight victims and the many thousands of recently vaccinated children are panic stricken.

When it is remembered how great is the influence of FEAR in causing bodily disorders of any kind we may reasonably expect that to the physical injury done to these thousands of children by the infusion of the vaccine PUS into their veins will be added many serious if not fatal complications on account of the fright to which these innocents have been so cruelly subjected.

A similar telegram from Atlantic City, N. J., of same date, says. "Bessie Kessler, aged 9, died today of lock-jaw.

She had been recently vaccinated. This is the third death from lockjaw here in the past two weeks."

It has often been urged, and will doubtless be maintained in this case by the physicians who are to make "investigations," that although vaccination is occasionally followed by disastrous results the testimony of statistics is overwhelmingly in favor of the use of vaccine as a preventive of the awful scourge known as smallpox.

To this it may be replied that statistics are of little value when manipulated by interested parties. But admitting for the argument that honest statistics do show that the usual effect of vaccination is to render the patient "immune" from the contagion of genuine VARIOLA these statistics were not designed to show and NEVER CAN show the injury done to the general health, the constitutional vigor and chances for longevity, by the insidious foe thus admitted to the citadel of life.

If the revolt begun in New Jersey against compulsory vaccination of children shall become as general and as successful as were the revolts started by a few of the laity against witch-burning and the slave trade, then the sacrifice of a dozen lives, or more, of children to the Moloch of superstitious medical-doctorhood will not have been in vain.

M. HARMAN.

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L. H.

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N. H. Drake, New Glasgow, N. S.:—Find enclosed \$1. renewal of my subscription to Lucifer. May your efforts for the uplifting of the weak and the defense of the oppressed, prosper.

Mrs. E. A. Magoon, 7 Chatham Pl., Worcester, Mass.:—Although in my 75th year of earth-life, there is much I would like to do to make this life enjoyable for others. Owing to the sudden taking leave of the mortal by my son, my companion in home making, I am obliged to dispose of my home in Ohio to spend the remainder of my life with my children settled in other states. Will your exchanges, new publications, as well as old friends, please make a note of my address.

Sada Bailey Fowler, 2325 Master St., Philadelphia, Pa.:—My work for social freedom has been for months past and continues to be a quiet one. Through the thought power I am bringing together the most advanced women whose souls are overflowing with the love and peace spirit. We are promulgating the truth so long proclaimed by our Light-Bearer that woman is queen in the realm of love and we are preparing mothers for their beautiful labor of love, and developing and healing by the mighty thought power.

E. Stern, 4344 Chestnut St., Philadelphia, Pa.:—Twelve deaths from lock-jaw in St. Louis, and more are expected. Th

victims were diphtheritic patients who had been treated with anti-toxin. In Ladiesburg, Maryland, John J. Liggett, a regular medical practitioner has treated upwards of 250 cases of diphtheria in the past seven years, without losing a single patient. The remedy employed is extremely simple. Flower of sulphur 10 grains, pulverised willow charcoal 36 grains, sufficient water to make an ounce; to this is added an equal quantity of simple syrup, making two ounces of the mixture. This remedy is given every half hour, retained in the mouth for a time, and then swallowed. Before taking the medicine an antiseptic gargle should be used. The patients are kept in warm rooms. It is to be hoped that physicians will write to Dr. Liggett, ascertain his experience, and use the treatment. My attention was called to the matter, and upon writing to Dr. Liggett, I received the most courteous consideration. He utterly disclaims credit for the marvelous results achieved in his own practice, frankly admitting that he had but modified another physician's prescription, obtaining better results. Called into consultation by other physicians, he states that the treatment outlined has invariably proved efficacious. Would it not be in order for your readers to call their physicians' attention to this subject. Like a true disciple of the healing art, Dr. Liggett exacts no fee for diffusing knowledge of the treatment, which he has used with such remarkable success.

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